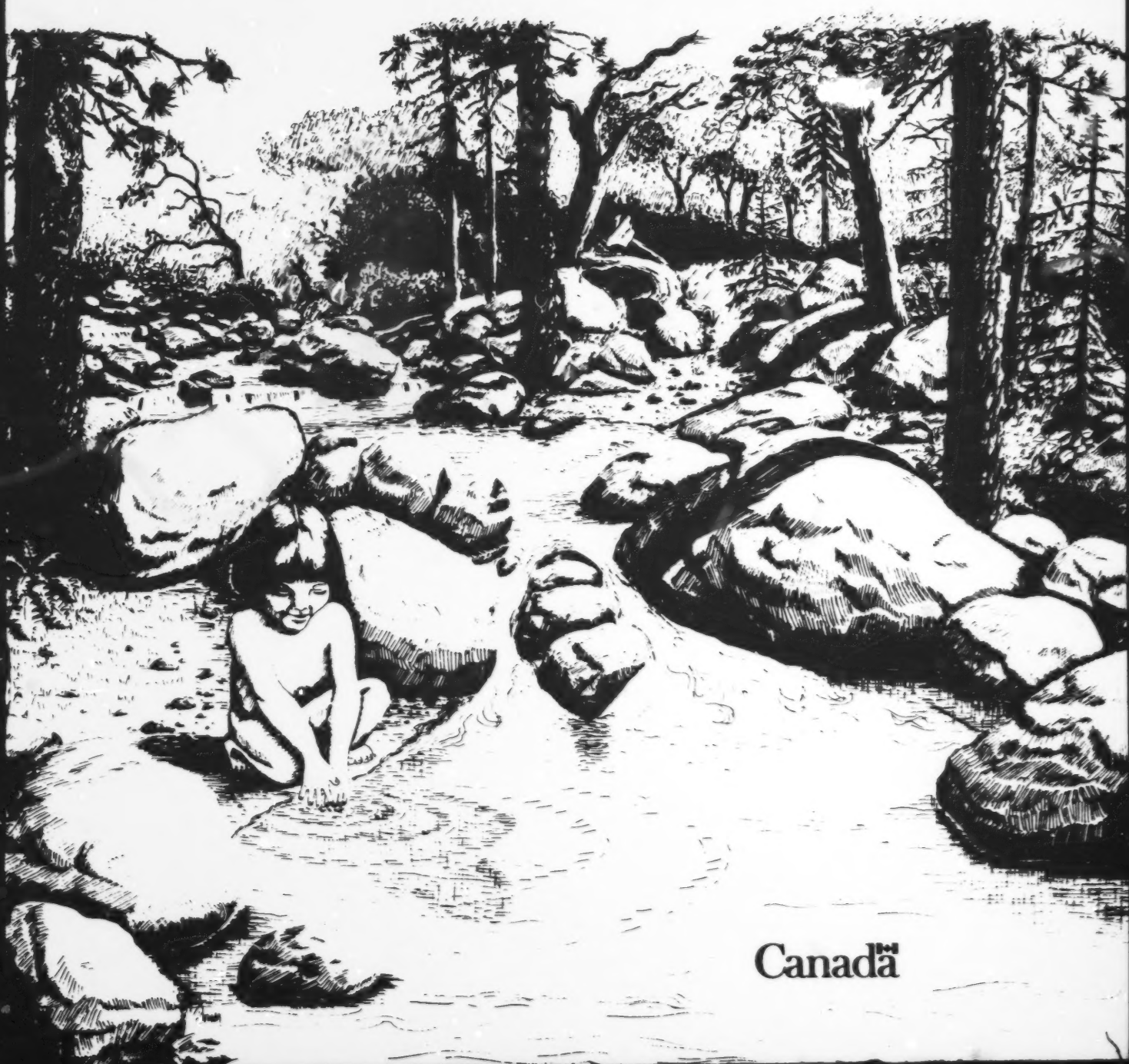
Adoption and the Indian Child



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Adoption and the Indian Child

(For the information of those who adopt Indian children in Canada)

Published by Indian and Northern Affairs Canada

Foreword

An adopted child is a very special person, for someone has made a considered and deliberate decision to welcome him or her into a new home and family.

Indian children who are adopted are special for other reasons as well. As descendants of the original people of this country, they have a proud heritage and special rights under the laws of Canada. The special rights and entitlements are explained in this book, produced by Indian and Northern Affairs Canada.

It includes a review of Indian history, (brief descriptions of the major Indian tribes of Canada are provided in Appendix 1), and information on topics such as the status of registered Indians, their rights, and the benefits they are entitled to receive.

We hope the book will be of interest to people who have adopted and those who are contemplating adopting an Indian child, and that it will be a useful work of reference as the child grows up.

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1

A Proud Heritage

The Indian child who attempts to learn about his/her people from history books will have problems. Most of what is written is by non-Indian historians and writers, and thus is presented from a non-Indian point of view and overlaid with non-Indian cultural attitudes. All but the most recent material depicts his/her ancestors as primitives, constantly engaged in warfare, who gave way to a superior race of European settlers zealous to spread "civilization".

A moment's thought will suggest that this is not the exact truth. The times of Christopher Columbus and other early explorers were far from civilized. (Indeed, it might be said we still have a long way to go.) They came from a continent where wars and international bickering, religious intolerance, and disease and plague festered in the squalid habitations in which most of the people lived.

When Columbus landed at the island of Dominica in 1492 in his search for a westerly passage to the Orient - and mistakenly named the natives "Indians" - he brought these harbingers of European civilization and altered the way of life of the original inhabitants, who had been largely unaffected by the ebb and flow of invader states and more advanced technologies.

Explorers and adventurers arriving in the next 100 years were welcomed as visitors. The Indians shared the bounties of the land and the rivers, for they believed nature provided enough for all in the good times, and they were ready to help each other in times of want.

What these first visitors did not know was that the land stretched some 4 000 miles from east to west, and was a continuing land mass from the extreme southern latitudes almost to the North Pole. Throughout this continent lived many different tribes. It can be said that those who inhabited the northern half of the continent were of a common stock. They were spread out enough that they were able to lead ordered lives devoted mainly to obtaining the necessities of life and defending their territory against the incursions of their immediate neighbours. Certain other moderating factors helped to "level" the tribes and thus prevented large-scale wars. These included the lack of firearms, and the lack of mobility due to the absence of horses and other large pack animals.

Yet, not having these things also made life harder, particularly in what is now Canada, where the harsh winter climate aggravated the problems of obtaining food, of following the migratory herds, and of hauling firewood. These difficulties may have restricted population growth, for in all there were probably no more than one-quarter million people.

Over such an expanse of territory many different cultures, societies and linguistic groups had evolved since some 25 000 years before, when the first people had themselves emigrated from Asia via the land bridge that once existed between Siberia and Alaska.

For instance, in the wide prairie interior, society took the form of small bands of families which moved with the bison. They co-operated in the hunt to kill enough animals to provide meat and skins for entire communities in anticipation of the coming winter. On the Pacific coast a different culture evolved. The Haida people launched their massive, sea-going canoes in search of the sea-lion and the sea otter, while their neighbours fished the inland waters and rivers. They lived in permanent villages, living relatively sophisticated lifestyles in which leisure, song, dance and the visual arts played important parts.

In the woodlands of the East, hunters stalked the moose and set out traps for smaller game, and the constant quest for food left little energy for the development of complex societies. However, in the area known today as Southern Ontario permanent settlements grew up near the cornfields, and there was leisure time for groups to

enter into sophisticated forms of government where confederations of tribes ordered the lives of their people according to mutual agreements. In the far north, south of the treeline which divides the Inuit Arctic areas from the rest of the continent, there was little time for anything other than the grim struggle for survival, and life depended as much on the movement of the caribou as it did on the resourcefulness of the hunter with his lance, fish spear and snare.

Lacking a written record, much of this early period is speculative, but there can be little doubt that life was demanding and that hard work and an ordered society were vital to the existence of the community. The men hunted the larger animals, defended the territory, policed the villages or encampments, negotiated peace with neighbouring tribes, administered the religion, practised medicine and tended the dogs; the women raised the children, cooked, set up tents, scraped skins, made and repaired clothing, tended crops, supervised the slaves and were the power behind their husbands. (See Table 1 for Culture Areas.)

In some societies, women were the hereditary chiefs and held the political power; in others, power was centered in communal societies or groups which took responsibility for ordering tribal activities such as the hunt, the maintenance of order and justice, and the roster of night guards. In still others, the power of the tribal chiefs was subject to the authority of a confederation of tribes, and decisions affecting the actions of the federation were made in regular assemblies of chiefs and representatives.

A further ordering of life came from religion. Religious beliefs affected most activities and it was the daily purpose of all to live in a way that found flavour with the Great Spirit, and to avoid actions or taboos which would upset the balance of nature. Prayers and rituals were used to beseech the support of the powers that resided in objects such as, trees, rocks, and the buffalo; offerings were made to propitiate bad spirits, such as those in thunder and those which threatened personal safety or which kept the migrating herds away. Religion was an individual practice, but it found community expression through the shaman or medicine man, and through religious societies.

Religion played a role in the caring for the sick and in the burial of the dead. It was an important component of artistic pursuits, finding its expression in carving and other crafts, in song and in dance.

Yet no matter how hard an existence they led, all people found time for leisure, especially when families came together for special feasts or to take part in communal hunts. Then, visiting was the order of the day, as news was exchanged, experiences shared and stories told and re-told. Games were staged, some for men others for women, occasionally for both together. There was archery and spear-throwing, wrestling and foot races, and gambling, with men risking their possessions on the throw of the dice or the drawing of sticks.

In short, individuals, families and bands had their share of success and failure, joy and misery, hope and despair; there was hunger, plenty, love, conflict, new life, and death.

The delicate balance of life was irrevocably altered with the arrival of the Europeans.

The French began their settlements along the shores of the St. Lawrence River and their traders were sent in search of furs. The English colonized the Atlantic seaboard and were soon in conflict with the French for control of the eastern part of the continent. The new arrivals brought with them diseases such as smallpox and typhoid, which swept through the native villages and wiped out large numbers. Survivors were soon being used as pawns in French-English squabbles and further large numbers died in the wars that became part of the times.

In the south, Spanish invaders re-introduced the horse to North America. This, and the importation of firearms, were to have disastrous effects over the years. As tribes traded guns and horses, or fought over them, the old order began to give way to strife and the displacement of people. Horses gave mobility and firearms provided an almost insurmountable advantage over the bow and arrow. Both were used to gain control of more and better territory, and to provide the furs and skins demanded by the European traders in exchange for guns and ammunition, traps, cloth, trinkets and liquor.

By the early 19th century, the lives of the original people were vastly changed. Entire tribes had vanished, or been absorbed by others, or had shifted to new territories either as conquerors or vanquished. The old values fell under the onslaught of aggressive invaders who cared naught for native culture, but placed great stock in native possessions and women. In Canada, as a consequence of the latter, a new people appeared - the Métis - the descendants of European fathers and Indian mothers.

The British North America Act of 1867 brought into being in Canada a government which claimed control over the northern part of the continent above the 49th parallel. In 1869 it purchased from the Hudson's Bay Company the vast interior portion known as Rupert's Land which had been an exclusive trading domain, over which the Company claimed sovereignty. This fact was unknown to its native inhabitants, who regarded it as being for their use, as it had been from time immemorial. The new Canadian possession was soon carved up: part became the province of Manitoba; the rest was named the Northwest Territories (from which Saskatchewan and Alberta were later separated).

The success of the new dominion was contingent upon construction of a railway from the eastern provinces to British Columbia. The federal government, recognizing that much of the land was in possession of native people, moved to obtain the right of way for the line by signing treaties with the tribes for the surrender of their lands. The prairie tribes, in particular, worried by the depletion of the buffalo and the inroads made by Americans, willingly entered into legal agreements that would, they thought, protect their way of life and provide assistance to partially overcome the loss of their food supply. It is evident now that their concept of land use for all differed greatly from the European concept of land ownership. The treaties entered into for the "surrender" of their lands were intended to provide for common use of the lands by Indians and settlers alike.

This was not to be. Valuable farmlands were surveyed and shared out among immigrant farmers; grasslands were taken over by incoming ranchers; and bands were moved to reserves, often on poor land in unwanted areas. They were expected to become farmers like their new neighbours, an activity that was (for most) in conflict with their tribal culture. Soon, the proud warriors and hunters became farming "failures"; their wives sought to feed them on unsuitable and unfamiliar "rations" handed out by government agents; and their children were forced into "English" schools where Indian customs and languages were banned. Their religion was condemned as "heathen", and laws were passed to prevent their dances and songs from being performed because it was thought that they might incite the tribes to rebellion.

A rebellion did occur when the western Métis and some Indian bands joined forces under Louis Riel, in an attempt to set up a native province with an autonomous form of government. This attempt to regain what had been lost by the treaties was quelled by force.

In this period of European expansion treaties were signed - between 1850 (the Robinson Treaties in Ontario) and 1923 - with most Indian people of Canada. (See Table 2 for Post-Confederation Treaties). The Federal government, under the Indian Act of 1876 and revisions since then, attempted to administer to the needs of bands and instituted a variety of programs and services designed primarily to educate the Indian in the white man's ways and in his language. In theory at least, the Indian would have the opportunity to enter "the mainstream of Canadian life", to become a fully-employed and a self-supporting member of society.

Like other governments faced with the task of restoring the lives of displaced and dispossessed original people, the Canadian government has had its share of successes and failures. The picture by the mid-20th century was by no means uniform. Many Indian people, especially in the northern parts of the provinces and the Yukon and Northwest Territories, continued to follow traditional lifestyles to a large extent, basing their livelihood on hunting, fishing and trapping, and coming to terms with non-Indian administrations and institutions in the best way they could.

In more settled parts of the country many bands have been successful in their business enterprises, which range from small businesses such as market gardening, through to large manufacturing enterprises and to the important area of tourism. Some have taken advantage of special skills or talents (the high steel workers of Kahnawake), while others have been fortunate enough to own reserve land with oil and other resources. But despite monetary success in some places, the Indian people faced the second half of this century feeling they were strangers in their land, they were regarded as second class citizens, and that they were discriminated against in their efforts to live a normal life and earn a decent living in the general Canadian society.

The new wave of thought and protest that swept North America in the '60's and '70's profoundly affected attitudes toward minority groups, and brought many Indians, especially the young, to re-evaluate their position in North American society. There was a resurgence of pride in Indian culture and values, and a questioning of values and ways imposed on Indians through white-dominated institutions. Indian and Métis associations were set up to provide leadership in the drive for a new status in society, for a new interpretation of treaties, and for the negotiation of new agreements.

Today, at least three quarters of a million people of Indian descent are part of the Canadian fabric. Of these, 375,000 are presently registered Indians. Another quarter million are Métis and at least another quarter million unregistered people of Indian ancestry, who are permanent members of cities, towns and villages.

There is a new insistence on the worth of Indian culture as a replacement for inappropriate European cultures and attitudes. No longer are Indian people willing to be assimilated against their wishes. They want to follow their own lifestyles within Canadian confederation. Their elected leaders are negotiating with the federal government for the decentralization of powers to associations, to Band Councils, and to provincial governments as partners in tripartite (federal, provincial and native) agreements.

Indian children growing up today face choices different from those which their parents faced at the same age. They may or may not choose the European-Canadian way. They may or may not choose the Indian way. They may decide not to accept all Canadian values. They almost certainly will adopt values which have a basis in Indian culture. They will walk with more pride and more confidence. They will continue to meet discrimination, but will challenge it as unworthy. They will become equal partners in this land, the land which their proud ancestors agreed - by binding treaty - to share with the newcomers.

In doing so, they will regain their proud heritage.

Table 1
Culture Areas

Taken from Linguistic and Cultural Affiliations of Canadian Indian Bands, published by Indian and Northern Affairs Canada

Altogether six major culture areas may be recognized insofar as the Indians of Canada are concerned. They are summarized here as follows:

Culture Area	Location	Linguistic Groups Involved	Elected Characteristics
Algonkian	Eastern and Central Woodlands	Algonkian	Economy based on game, fish and wild fruits with consequent migratory life. Highly developed modes of transportation - canoes, snowshoes, toboggans. Portable dwellings (wigwams). Extensive use of birch bark, skin clothing and fur robes. Bands in northern (subarctic) area small with little political unity between them and leaders chosen according to tasks at hand. Size of bands, political unity, and institutionalization of leadership greater among bands in southern areas.
Iroquoian	Southeastern Ontario	Iroquoian	Economy based on agriculture (e.g. corn, beans, squash, tobacco). Permanent villages. Long bark houses. Pottery. Deer-skin garments, fur robes. Highly developed political systems.
Mackenzie River	Mackenzie River system and woodlands north of Churchill River	Athapaskan	Economy based on caribou, moose, hare, fish and berries. Caribou or moose-skin clothing. Migratory life. Spruce bark canoes, snowshoes. Summer tents, winter rectangular huts of bark or logs. Political unity minimal among bands. Temporary leaders. Guardian spirit concept.
Plains	Canadian Prairies	Algonkian Athapaskan Siouan	Economy based on prairie buffalo. Adoption of horse. Use of "travois". Highly mobile existence. Skin clothing, buffalo robes. Skin tents (tipis). Military societies. Visions induced by fasting and accompanying appearance of spirit guardians. Political unity among bands was seasonal and focused on warfare, religion and the hunt.

Culture Area	Location	Linguistic Groups Involved	Elected Characteristics
Plateau	Interior Plateau of British Columbia and Yukon	Salishan Athapaskan Tlingit Tagish *Kootenayan	Fishing, hunting and gathering economy. Migrating salmon caught in wicker cage traps or dip nets. Use of edible roots and berries. Skin clothing, fur robes. Variety of dwellings including skin and rush tents, semi-subterranean houses, rectangular log and bark huts. Spruce root baskets, rush mats. Tendency to adopt social organization of Pacific Coast culture in western part of area, but otherwise little formality in social, political and economic relationships. Guardian spirit concept.
Pacific Coast	Coast of British Columbia	Tsimshian Haida Salishan Wakashan	Reliance on sea foods including salmon and other fish, sea mammals, shell fish, seaweeds. Extensive use of cedar trees for dugout canoes, plank houses, cedar bark clothing, wooden trays, and wooden boxes. Goat or dog wool blankets. Highly developed trade with interior Indians and between coastal bands. Stratified society. Sophisticated use of art forms. Potlatch.

* The Kootenayans originally lived on the prairies but were driven into the mountainous area of southeastern British Columbia by hostile Indians. When first encountered by the early fur traders their culture was still partly oriented to the Plains although they had been forced to adjust economically to their new environment.

Table 2
Post-Confederation Treaties

In all of these, the native people agreed to observe the treaty, to keep the peace, not to molest persons or property, and to help in bringing Native offenders to justice.

Treaty Date	Tribes, Area Ceded	Government Obligation
Number 1, 1871	Chippewa, Swampy Cree 16 700 square miles	Reserves - 160 acres per family of five. To control liquor traffic. A school on each reserve. Annuity, triennial suit of clothes for the chiefs and headman.
Number 2, 1871	Chippewa, Swampy Cree 35 700 square miles	See Treaty Number 1.
Number 3, 1873	Saulteaux and others 55 000 square miles	Reserves - 1 square mile per family of five. Government right to sell or lease reserve lands with consent of the band and to appropriate reserve lands for public use with compensation. Schools. Control of liquor traffic. Government regulations over hunting and fishing in ceded area. Treaty presents of $12 per head, farm stock and equipment, flags, medals, tools, seed. Annuity, $1 500 annually for ammunition. Triennial suit of clothes for chiefs and headman.
Number 4, 1874	Cree, Saulteaux 74 600 square miles	See Treaty Number 3. Annuity, $750 annually for ammunition and twine, triennial suit of clothes for chiefs and headman. Treaty presents of $25 per chief, $15 per headman, $12 per Indian.

Treaty Date	Tribes, Area Ceded	Government Obligation
Number 5, 1875	Swampy Cree, Saulteaux 100 000 square miles (much larger added through the Adhesions of 1908-09-10)	See Treaty Number 3 except for reserves - 160 acres per family of five. Right to navigation and free access to shores of all lakes and rivers. Same annuities as Treaty Number 4 plus $500 annually for ammunition and twine, plus additional proportionate amount for Adhesions of 1908-09-10.
Number 6, 1876	Plains and Wood Cree 132 066 square miles (including the Adhesion of 1889)	See Treaty Number 3 including treaty presents and annuities. Extras included $1 500 for ammunition and twine and additional proportionate amount for Adhesion of 1889; aid in case of pestilence and famine; medicine chest for band use.
Number 7, 1877	Blackfoot, Blood, Peigan, Sarcee, Stony 42 900 square miles	See Treaty Number 3 excluding hunting and school teachers. Treaty presents and annuities similar to Treaty Number 3 except for $2 000 annually for ammunition.
Number 8, 1899	Cree, Chipewyan 324 300 square miles	See Treaty Number 3. Treaty presents - $12 per person; $32 per chief, $22 per headman, agricultural implements, ammunition and twine. $1 per family head preferring hunting to farming. Annuity.
Number 9, 1905	Ojibwa and Cree with Canada and Ontario 218 320 square miles (including the Adhesions of 1929-30)	See Treaty Number 3. Compensation for expropriation included "an equivalent in land, money or other consideration". Treaty presents of $8 per person. Annuity.

Treaty Date	Tribes, Area Ceded	Government Obligation
Number 10, 1906	Chipewyan, Cree 85 800 square miles	See Treaty Number 3. Treaty presents - see Treaty Number 8. Annuity. Unspecified amount re twine and ammunition.
Number 11, 1921	Slave, Dogrib, Hare Loucheaux 372 000 square miles	See Treaty Number 8. Treaty presents - hunting and trapping equipment of $50 in value per band family. Annuities as Treaty Number 3. Twine and ammunition to the value of $3 per Indian hunter.
1923	Chippewa of Christian Island, Georgina Island, Rama, Mississauga of Rice Lake, Mud Lake, Scugog Lake, Alderville. Ceded hunting, fishing, trapping rights over 20 100 square miles between Lake Ontario and Georgian Bay	$500 000 paid by Ontario.

2

The Adopted Indian Child

Parents who adopt an Indian child, or are contemplating such an adoption, find themselves facing circumstances not encountered by those adopting other children.

The problems of discrimination and racial interaction which affect many children of non-European stock are outside the scope of this book. So, too, are considerations and decisions which lead to adoption. Our concern is with the Indian child, registered as a status Indian who has rights and is eligible for benefits which may not be taken advantage of unless adoptive parents are aware of them.

These opportunities, open to the registered Indian child, are described in the following chapters. Before reaching that point, however, it is essential the meaning of a number of terms unique to the Indian situation are understood. These are:

Registered Indian
This is a person recorded as an Indian in the Indian Register. Most registered Indians are members of an Indian band. Individuals are entitled to be registered by virtue of their descent from registered Indians.

Status Indian
A term which means the same as registered Indian.

Non-Status Indian
A person of Indian ancestry who is not registered as an Indian.

Treaty Indian
A member of a band of Indians which was a signatory to a Treaty with the Government of Canada. Approximately 50% of registered Indians in Canada are treaty Indians. However in the prairie provinces, where most come under treaties, the term Treaty Indian is often used instead of registered Indian or status Indian.

Non-Treaty Indian
A person who is registered as an Indian but is a member of an Indian band that is not a signatory to a Treaty. In the prairie provinces the term is generally used to refer to a person of Indian ancestry who is not registered as an Indian under the Indian Act.

Métis
A term generally used in referring to persons of mixed French and Indian ancestry who are usually not entitled to be registered as an Indian.

3

Indian Status and Entitlement

A person may be registered as an Indian or as a band member, or both. The registration of persons as Indians is the responsibility of an official of Indian and Northern Affairs Canada in Ottawa, designated the Registrar of Indians under Act of Parliament. The Registrar determines who is and who is not entitled to be registered as an Indian using the entitlement criteria provided in the Indian Act.

The Registrar may also determine who is and who is not eligible for band membership. However Indian bands may assume control of their membership and establish rules for determining eligibility. Under these circumstances, persons have to apply directly to the band in order to ascertain whether or not they may be eligible for band membership.

Eligibility

According to the Indian Act as amended on June 28, 1985 the following are eligible for registration as Indians:

1 persons registered or entitled to be registered on April 17, 1985 under the provisions of previous Indian Acts.

2 members of groups declared by the Governor-in-Council to be bands for the purpose of the Act.

3 persons who lost status for such reasons as being declared enfranchised or marrying a non-Indian.

4 persons both of whose parents are noted above or persons, one of whose parents is noted above.

Adoptive parents who wish to know if their child is entitled to be registered as an Indian may get in touch with the Registrar and provide him with a copy of the Adoption Order and any other information they have been given.

In the interests of protecting all parties to the adoption — natural parents, adoptive parents and child — the Registrar will not reveal other details. The child who wishes to know his or her band, home reserve, etc., will be given this information only upon request, and normally only when he or she has attained the age of 18.

4

Indian Rights and Benefits

An adopted child, registered as an Indian, may be eligible for one or more of the following benefits:

Use of Reserve Land
- A Registered Indian who is a member of an Indian band, is entitled to live on and use the reserve set apart for the band to which he or she belongs.
- He or she can be given a right to lawful possession of lands in the reserve and can transfer or will that right to other members of that band.
- His or her property on the reserve is exempt from seizure.

Exemption from Certain Taxation
- A registered Indian is exempt from taxation on income earned on a reserve.
- In certain provinces (e.g. Québec and Ontario), he or she is exempt from sales tax on goods delivered to the reserve.

Hunting, Fishing and Trapping Rights
He or she may exercise hunting, fishing and trapping rights on a reserve. He or she can hunt, fish and trap off the reserve or on unoccupied Crown land, to the extent that these rights are protected by Treaty, the Natural Resources Transfer Agreements in the Prairie Provinces, Yukon or Northwest Territories Acts and are not limited by other federal legislation.

Treaty Benefits and Band Funds
- If a registered Indian is descended from members of a Treaty band, he or she may be entitled to annuity payments of $4 or $5 per year, as well as such other benefits as are conferred by Treaty.
(For example see Table 2)
- A member of an Indian band can share in per capita distributions of monies derived from the utilization of land assets (for example, the sale of timber, royalties from oil, lease of reserve land, sale of surrendered land).

Financial Assistance
Funding may be available to registered Indians in the form of loans and grants under various federal programs. Included in these are:
The Indian Economic Development Fund
The Indian On-Reserve Housing Program

Education Assistance
If financial help is needed to pursue educational programs at the post-secondary or university level, education assistance granted to Indians living on a reserve may be extended to off-reserve Indian students, provided they are normally considered a resident of Canada at the time of application. Applications for education assistance to attend institutions outside Canada may be approved if comparable Canadian courses are not available.

Miscellaneous Benefits
- There are special provisions for a person of Indian status under the Canadian Immigration Act which states: "A person who is registered as an Indian pursuant to the Indian Act has, whether or not he is a Canadian citizen, the same rights and obligations under the Immigration Act as a Canadian citizen".
- Non-insured health services benefits may be provided to registered Indians by the Medical Services Branch of the Department of Health and Welfare Canada.

5

The Protection of Adopted Indian Children's Rights

The Indian Act does not allow for a loss of status by reason of adoption. Therefore Indian children stay registered whether they are adopted by Indians or non-Indians. Additionally, the Indian Act allows non-Indian children adopted by Indians to gain Indian status and possibly band membership.

It is the federal government's function to protect the rights of adopted Indian children, and to co-operate with provincial and territorial adoption agencies to ensure confidentiality and that no harm or embarrassment is caused to the child, his or her parents or the adoptive family. Files on information and documentation concerning adopted Indian children are maintained in strictest confidence by the Registrar.

Registration

When the Registrar of Indians receives confirmation of the adoption, he takes the following steps:

- If the adoptive parents are band members, the child is removed from the number of the natural parent and is registered separately in the natal band under his or her adoptive name.
- If the adoptive parents are members of another band, a transfer to the band of the adoptive parents can only be considered upon the request of the band council of the adoptive parents' band.
- If the adoptive parents are non-Indian, the child is removed from the registry number of the natural parents and is registered separately in the band. Although the child remains a band member, his or her name does not appear on a published band list.

Trusts Funds

Indian children adopted by non-Indians may or may not (depending on the Indian band to which they belong) be entitled to band per capita payments from time to time. If they are, their funds are placed in individual savings accounts and are administered in the following manner:

- the funds are held in trust and paid to the child on application at any time after he or she reaches the age of 18,
- the funds may be paid out prior to the adopted child reaching the age of 18 only if it can be shown that the interests of the child will suffer if an early release of any or all of the funds being held in trust is not provided.

Adoptive parents should realize that in the interests of confidentiality, these funds will not be released unless the child asks for them. The amount of funds held in trust will vary according to the band.

Release of Information

When an adopted Indian child reaches the age of 18, the Registrar will provide him or her with a registry number, and the name of the Indian band to which he or she may be registered. This is done only upon request. After a registry number has been issued, a Certificate of Indian Status card will also be provided if requested.

6

The Provinces and Adoption

Adoption programs in Canada are the responsibility of the ten provincial and two territorial governments. The structure for administration of these programs varies among the 12 jurisdictions from centralized systems to decentralized ones. Some provinces have Children's Aid Societies, others have regional offices of the provincial government responsible for arranging adoptions. Those contemplating adoption should contact their local office responsible for adoptions. Persons not certain of the appropriate office to contact may write to the Adoption Co-ordinator in their respective provinces or territories of residence. (A list of addresses of provincial Adoption Co-ordinators is included in Appendix 3).

Steps of Adoption

- The adoptive parents apply to their local office responsible for adoption placements.
- A social worker will discuss their particular interests and request for a child in relation to children awaiting adoption homes. The primary responsibility of adoption agencies is to ensure the well-being of children. When a child is ready to be placed in his or her adoptive home, the social worker will help the child and the family to get acquainted and, will be available to assist after the child has moved into the home.
- When all parties are ready to complete the adoption, an application is made to court for the issuance of an adoption order.
- If the child is known to be a registered Indian, the responsible provincial child welfare authority should notify the Indian Registrar of the adoption in the strictest confidence.

Appendix 1

The Major Indian Tribes of Canada

In this Appendix, sketches of most major tribes (more accurately, language groups) are given as a source of reference for those who may wish to know more about a particular people.

Algonkin

In 1608, Champlain established a post (now Quebec City) and formed an alliance with the Algonkin Indians. The next year, he and his allies travelled into Iroquois country, where they defeated the Mohawks on the shores of Lake Champlain. The Algonkins were the first Indians to use snowshoes.

Derivation of Name	Probably derived from Micmac term meaning "at the place of spearing fish and eels from bow of canoe".
Linguistic Group	Algonkian
Former Territory	Province of Quebec
Current Locations	Southwestern Quebec and the Ottawa Valley

Assiniboine

In the 17th century the Assiniboine, a branch of the Dakota Sioux, lived and hunted at the headwaters of the Mississippi River in Minnesota. The first mention of them was in 1640 by the Jesuits. At that time, they were located on the west side of Lake Winnipeg. One hundred years later the Prairies became their home and in 1775 an English trader, Alexander Henry, found them along the Assiniboine and Saskatchewan rivers.

By then they had acquired firearms and horses. With their Cree allies, they fought the Blackfoot Confederacy for control of the Prairies. Wars with other tribes and various epidemics decreased their numbers. With the extinction of the buffalo, the Assiniboine were forced to leave their old ways behind and move to reserves in Montana, Saskatchewan and Alberta. The Assiniboine are known in Alberta as the Stony Indians.

Derivation of Name	Meaning "the people who cook with hot stones".
Linguistic Group	Siouan
Former Territory	West side of Lake Winnipeg, banks of Assiniboine and Saskatchewan Rivers
Current Locations	Saskatchewan and Alberta

Beaver

The Beaver were mainly hunters and trappers. Their territory, prior to European contact, was in the valleys of the Athabaska and Peace rivers. However, before 1760 the Cree drove them westwards and they are now restricted to the northwestern portion of Alberta.

Derivation of Name	Given after establishment of trading posts, and commemorating the successful fur trade the people were engaged in.
Linguistic Group	Athapaskan
Former Territory	Valleys of the Athabaska and Peace Rivers
Current Locations	Peace River area of Alberta

Bella Coola

The Bella Coola were Salishan-speaking Indians who occupied an area on the Dean and Bella Coola rivers and on the fiords into which these rivers flow. They lived in some 40 villages, each containing between 20 and 30 plank houses facing the waterfront in a row.

Linguistic Group	Salishan
Former Territory	Area of the Dean and Bella Coola Rivers
Current Locations	Bella Coola area of British Columbia
Pre-contact Numbers	2-3 000

Blackfoot

The Blackfoot Confederacy consisted of three groups: the Blackfoot proper, the Peigan and the Blood. Each had their own council as well as a head-chief. Each group had the same customs, traditions and language. They were hunters of the buffalo, but with the near extinction of the herds by 1879, the Blackfoot decreased due to starvation. At that time their leader, "Crowfoot", signed a treaty surrendering their lands in exchange for reserves and provisions. By 1883 they were settled on the reserves.

Derivation of Name	From the Blackfoot name Siksika meaning "black foot".
Linguistic Group	Algonkian
Former Territory	Southern Alberta and Montana
Current Locations	Southern Alberta

Blood

Part of the Blackfoot Confederacy, which included the Blackfoot proper and Piegan, the Blood in the 1800's lived and hunted primarily in southern and south-eastern Alberta, and in Northern Montana. By the 1790's trading posts were established on the edge of Blackfoot country, and the Blood became actively involved in the fur trade.

The decade of the 1860's saw gold miners and ranchers moving into Montana. The inevitable skirmishes on the American frontier followed, with the Blood often involved. The introduction of the repeating rifle, which hastened the demise of the already declining buffalo, reduced the Blood and others to a state of poverty. Only with the creation of the Northwest Mounted Police in 1873 was the situation improved.

For a short time the Blood were able to resume the old way of life, but by 1875 they saw the need for a treaty. Pressured by white settlers and former enemy tribes who were hunting in favourite areas, the Blood (along with the Blackfoot, Piegan, Sarcees and Stonies) gathered at Blackfoot crossing to sign Treaty No. 7 in 1877.

Linguistic Group	Algonkian
Former Territory	South-eastern Alberta
Current Locations	Near Lethbridge, Alberta

Carrier

The Carrier were first visited by Alexander Mackenzie in 1793 while on his way from Athabaska Lake to the Pacific Ocean.

They maintained themselves by hunting and fishing. The rivers in the area occupied by the Carrier have an abundance of salmon during the summer with plenty of carp and other fish in the winter. Thus fish was the main staple food throughout the year. They gathered many varieties of berries and roots and took part in hunting caribou, beaver, marmots, bears, and rabbits.

Derivation of Name	From the Carrier customs where a widow was obliged to carry her deceased husband's ashes in a basket for three years.
Linguistic Group	Athapaskan
Former Territory	British Columbia Interior
Current Locations	Same

Chilcotin

The Chilcotin were mainly hunters although they also picked a variety of roots and berries. In common with other Athapaskan tribes, they retained their language, but copied many of the customs of their neighbours.

Their social organization was quite similar to that of the Bella Coola: the groups consisted of nobles, commoners (these two were grouped into clans) and slaves. There is little else known of their organization.

Derivation of Name	Means "people of young man's (Chilcotin) river".
Linguistic Group	Athapaskan
Former Territory	Area around Chilcotin River and Anahim Lake
Current Locations	Chilcotin River area

Chipewyan

The tribe referred to themselves as Dene, meaning "the people". Primarily hunters of caribou. They took some of their customs from the Inuit culture, though any meetings between the two were usually unfriendly. Amongst themselves, there was little unity between the numerous bands.

Derivation of Name	From the Cree word Chipwayanewok meaning "people of the pointed skins".
Linguistic Group	Athapaskan
Former Territory	Northern Prairie Provinces
Current Locations	Same

Coast Salish

The Coast Salish inhabited the area on the lower Fraser River and southern Vancouver Island. There were five groups comprising the Coastal Salish: the Comox, Cowichan, Songish, Stalo and Squamish. They were all fishermen and hunters. The Coast Salish were among the first Indians to meet the white man along the west coast.

Linguistic Group	Salishan
Former Territory	Area along the lower Fraser River and southern Vancouver Island
Current Locations	Same

Cree

The Cree were closely related to the Ojibwa and like them, they occupied an immense amount of country. On obtaining firearms, they extended their territory as far west as Manitoba, Saskatchewan and Northern Alberta (see Plains Cree). An epidemic of smallpox in 1784 checked their territorial expansion and devastated the population. Wars with the Blackfoot Confederacy and a second smallpox epidemic in 1838 reduced their numbers so that they never recovered and remained scattered in whatever districts they found themselves.

Derivation of Name	From the French "Kristineaux"
Linguistic Group	Algonkian
Former Territory	Northern Ontario and Quebec
Current Locations	Same

Dogrib

The Dogrib are one of the Dene tribes. They were traditionally hunters of caribou, following herds onto the barren lands in summer and back into the shelter of the bush in winter. Trading posts were set up in their lands as early as 1790 and trapping was an important source of revenue. Tuberculosis and influenza epidemics wiped out many of their people.

Derivation of Name	Tlingchadinne or dog-flank
Linguistic Group	Athapaskan
Former Territory	Area of Great Slave and Great Bear Lakes
Current Locations	Rae-Edzo, Northwest Territories, and surrounding area

Haida

The Haida, fishermen and sealers, were a linguistic group occupying the territory of the Queen Charlotte Islands. Probably the earliest person to see them was the Spaniard, Ensign Juan Perez in 1774. In the 18th and 19th centuries they hunted sea lion and otter and these were highly valued in the American-China trade. They were skilled artists and made beautiful carvings. In the 19th century they developed the art of carving totem poles, which gave each clan its own particular history.

Linguistic Group	Haida
Former Territory	Queen Charlotte Islands
Current Locations	Same

Hare (Slavey)

Hare constituted a good part of this tribe's food, although their primary diet was caribou meat. They followed the yearly migration of the caribou herds and later turned to trapping, which is still a source of revenue for many.

Derivation of Name	Named for the Arctic hare, which formed part of their diet.
Linguistic Group	Athapaskan
Former Territory	West and northwest of Great Bear Lake
Current Locations	Fort Franklin, Fort Norman, Fort Good Hope and Colville Lake

Huron

The Hurons were a loose confederation of Iroquoian-language stock consisting of separate tribes, the Bear, the Cord, the Rock and the Deer, together with a few smaller communities which united with them at different periods for protection against the League of the Iroquois.

In their way of life, the Huron resembled the Iroquois. They lived in relatively permanent villages in long, rectangular, bark-covered houses. They had the same methods of growing

Derivation of Name	The modified version of the French word, signifying a person of dishevelled hair and appearance.
Linguistic Group	Iroquoian
Former Territory	Area of Georgian Bay and Lake Simcoe
Current Locations	Lorette, Quebec

corn, squash, beans and tobacco; they used similar tools and followed the same basic pattern of religious beliefs.

The importance of the Huron in the life of Canada is essentially historical. When Champlain looked for a way of extending French influence west, he chose the Huron as the most populous and strongest tribe, and sought to win their friendship. At this time it is estimated that the Huron population was 20 000 to 25 000, about the same number as the Five Nations of the Iroquois.

In July 1615, Champlain accompanied a Huron raiding expedition against the Iroquois; in doing so he gained the friendship of the Huron but the enmity of the Iroquois, and this had far-reaching effects on Canadian history. The Huron and Iroquois continued as bitter enemies with the Iroquois launching persistent raids on the Hurons in the 1640's. In 1648-49, Iroquois attacks completely broke up the Huron confederacy. Thousands of Hurons were killed and many more taken captive or forced to live among their conquerers.

Interior Salish

The Interior Salish occupied the territory of the southern interior of British Columbia as well as the northwestern United States. They comprised five bands, the Lillooet (Wild Onions) of the Valley of the Lillooet River, the Nhakyapamuks of the Fraser and Thompson rivers; the Shuswap of the Valley of the Fraser River from Lillooet to Alexandria;

Linguistic Group	Salishan
Former Territory	Southern British Columbia
Current Locations	Same

the Semiahmoos of the southwestern area of British Columbia and the Okanagan.

In aboriginal times they hunted, gathered berries and roots and fished for salmon. During the summer months they lived in movable tipis made of hide, and in the winter in semi-permanent villages. Their homes were mostly underground, with entrances at the peak of the tipis.

Iroquois

The territory the Iroquois inhabited was fertile with an abundance of water and heavily forested. They converted their land into a farm belt, growing corn, beans, and squash giving them plenty of food for the winter months.

The Iroquois were unlike any other Indian tribe in that they had a democratic system of political organization. The Five Nations were governed by 50 sachems (chiefs) who met during the year and received and appointed ambassadors, decided on war and peace, and discussed other important concerns of the confederacy. They traced their descent from the mothers. The eldest woman was the head of each family and if the family had a right to have a representative, they elected a male sachem, deposing him if he went contrary to her wishes.

They built permanent housing units and their villages occupied up to 10 acres and were located on the banks of rivers and lakes. Each village contained approximately 100 longhouses.

The Iroquois have held on to parts of their culture. They still retain the

Linguistic Group	Iroquoian
Former Territory	Area between Hudson Valley and Lake Erie in the state of New York
Current Locations	Bay of Quinte and St. Regis regions, and Brantford, Ontario

faith of their ancestors through the longhouse religion, and yet they have conformed in many ways to the Euro-Canadian society. They are noted for their magistrates, doctors, geologists and teachers.

The Iroquois were always bitter enemies of the French and were friends of the Dutch (whom they first traded with) and the English. Thus, they undoubtedly had a role to play against the extension of the French from Canada southward.

In the early 17th century the Iroquois wore down and drove away many tribes with guns they acquired from the Dutch. At that time they were known as the League of Five Nations, which consisted of the Mohawk, Onondaga, Oneida, Cayuga and the Seneca. The Tuscarora, an Iroquoian tribe of North Carolina, moved voluntarily to New York and were admitted into the confederacy around 1715. The confederacy then became known as the League of Six Nations.

Kootenay

The Kootenay speak a distinct language and are of the Kootenay linguistic group. They inhabited the area between the Rocky Mountains and the Cascades. The Piegan (of the Blackfoot Confederacy) drove them from the prairies to this location.

The Kootenay hunted deer and other forest animals and collected wild vegetables. They constructed a special type of canoe made of spruce or pine bark with a projecting underwater bow and stern. The Kootenay resembled the Plains tribes in social organization, having simple band rules and possessing slaves.

Linguistic Group	Kootenay
Former Territory	Area between the Rocky Mountains and the Cascades

Kutchin (Loucheaux)

Known as Kutchin in the Yukon and as Loucheaux in the Northwest Territories, this tribe was influenced by Inuit culture, as shown by their clothing, their sleds and even the fish spear that was so essential to them. Yet contact with the Inuit was always of a warlike nature.

Derivation of Name	Kutchin means "people"
Linguistic Group	Athapaskan
Former Territory	Upper Yukon and Peel Rivers
Current Locations	Yukon Territory and Mackenzie Valley

Kwakiutl

In 1640, Fuentes was probably the first to meet the Kwakiutl. After visits from Bodega and Maurelle in 1775, came English and American explorers and traders. The Kwakiutl lived on the northeast corner of Vancouver Island. They depended on water for their survival, but they also hunted and collected wild berries.

The Kwakiutl had no tribal government, but a mixture of social organization from surrounding groups - such as following the slave-owning Haida, or Tlingit, or having matrilineal descent as did the Tsimshian, or partrilineal descent, as did the Coast Salish. Secret societies were very much part of their lives.

Derivation of Name	Means "beach on the other side of the river"
Linguistic Group	Wakashan
Former Territory	Northeast Vancouver Island
Current Locations	Same

Malecite

The Malecite lived during the 17th century in the Valley of the St. John River, north to the St. Lawrence River and extending slightly into the northeastern corner of Maine. They resembled the Micmac in their customs so that early writers seldom distinguished between them. Their dialect, however, was quite different, and they raised considerable crops of maize, so they were less dependent on fishing

Linguistic Group	Algonkian
Former Territory	New Brunswick, Quebec, northeastern corner of Maine
Current Locations	Northern New Brunswick and Quebec

and hunting than the Micmacs, who did not practise agriculture before the 17th century. They joined several Algonkian tribes to the southward to form a loose confederacy generally known as the Abenaki ("Eastern") Confederacy.

The Malecites were opposed to the English colonists of New England and allied themselves with the French in the struggle for control of North America. When the French withdrew from the St. John River area in 1758 and the British traders and settlers moved in, the Malecites were driven north to the French areas of northern New Brunswick and Quebec.

Micmac

At the time of European contact, the Micmac were typical woodland hunters and fishermen, utilizing moose and deer and moving periodically to the coast to hunt sea mammals. In fact, life for the Micmac was a constant round of movement in a never-ending search for food. Unlike their neighbours, the Malecite, they grew no corn.

After their encounter with John Cabot in 1497, the Micmac made contact with Jacques Cartier off the Gaspé coast in 1534. In 1604 they met Samuel de Champlain and assisted the French in founding Port Royal and in establishing trade and fishing ports in Acadia. Estimated at between 3,000 and 4,000, the Micmac became early allies of the French and were unfriendly to the British, with whom they fought bitterly after the secession of Acadia to Great Britain in 1713. This hostility towards the British continued well into the 18th century, and it was not until 1779 that the last warfare between them ceased.

Derivation of Name	From the Micmac word meaning "allies"
Linguistic Group	Algonkian
Former Territory	Nova Scotia, Cape Breton Island, Prince Edward Island and New Brunswick
Current Locations	Maritime Provinces

Montagnais

The Montagnais were the first to come into close contact with Europeans, yet in many districts, they have maintained their way more than other Indians. This is partly due to the vast area of rugged and inhospitable land they inhabit.

The Montagnais and the Naskapi (also Algonkian speaking) are so closely related that some authorities regard them as one group, - the Montagnais-Naskapi. However, there are distinctions still maintained between the two, such as dialect and customs.

Derivation of Name	From the French word meaning "mountaineers"
Linguistic Group	Algonkian
Former Territory	Quebec
Current Locations	Quebec North Shore

Nahani

Comprised of the Kaska, Mountain and Goat Indians groups, they came into contact with Mackenzie in 1789. In their social organization the Nahani aligned themselves into two clans, the Raven and the Wolf, with descent reckoned through the female line only. A prospective bridegroom hunted for the parents of the bride for a season before marriage, but following marriage, avoided all speech with his in-laws. Potlatch or wealth distributing feasts, common amongst Pacific Coast Indians were held between the two competing clans.

Derivation of Name	Means people of the west
Linguistic Group	Athapaskan
Former Territory	Area of the upper Liard River and 64th paraliel
Current Locations	Northern British Columbia and Yukon Territory

Naskapi

The Naskapi inhabited the land extending from the Labrador coast to Hudson Bay, north to Ungava Bay and south to Quebec. Most of it was rocky and covered with lakes and rivers. Caribou herds migrated in northern Quebec and Labrador between the tundra and the forest, and the Naskapi evolved their lives around the hunt. Authorities believe they were not a large group, numbering at the most 1 500. For many years the Naskapi lived in Ungava and traded at Fort Chimo. Now most live in Schefferville, Quebec, near the iron mines.

Derivation of Name	Given to the tribe by the Montagnais.
Linguistic Group	Algonkian
Former Territory	Labrador
Current Locations	Schefferville, Quebec

Nootka

At the time of contact the Nootka were living in 25 or more villages - each with its own dialect and each showing hostility towards the other. They depended on fish and they hunted seals, shellfish and gathered wild plants. Deer and other animals were also obtained through communal hunts. The Nootka were noted for their expertise in whale hunting and it was associated with religious and social events (as well as being an economic activity). Houses were of wood with either a gabled roof (in the north) or a flat type (in the south), each large enough to hold 800 people on ceremonial occasions. As with other coastal tribes, they were divided into three classes: nobles, commoners and slaves. Chieftanship extended only as far as the village. Their belief was in the supernatural, the Wolf Dance being the most important ritual.

The Nootka were the first Indians of British Columbia to see Europeans. It is believed that in 1774 Juan Perez anchored in Nootka territory.

Linguistic Group	Wakashan
Former Territory	Vancouver Island and Washington State
Current Locations	Southwestern Vancouver Island

Ojibwa

The Ojibwa (Ojibway) are also known in some areas as Chippewa, Saulteaux, Bungi or Mississaugas.

The Ottawa, the Potawatomis and the Ojibwa were loosely associated in a confederacy that was known in the late 17th and early 18th centuries as the Council of the Three Fires. In 1613 when Samuel de Champlain first heard of the Ojibwa, their hunting grounds extended from the west bank of the Ottawa River to Lake Superior. After the arrival of Europeans, the Ojibwa expanded westward into Wisconsin and Minnesota, some extending as far as the Plains, and southeast into Southern Ontario.

Although primarily hunters and fishermen, crops such as maize were raised and they depended on wild plants for food and medicine.

With the decline in Iroquois power at the beginning of the 18th century, the Ojibwa began to expand. Those living north of Lake Simcoe and south of the Crees pushed into the lands around Georgian Bay, and then on to Lake Erie and Lake Ontario where they became known as Mississaugas. By a treaty in 1783 they surrendered a tract of land extending from Kingston to the Trent River, and in 1784 they surrendered land on the Grand River and on Lake Ontario. Other surrenders were later made and gradually the Mississaugas were settled on reserves.

The Ojibwa have been in contact with European society for over 300 years. They played a role in the fur trade and in wars between the French and English. With the ascendancy of the British and the signing of treaties, Ojibwa began to settle on the reserves assigned to them.

Derivation of Name	From the native words ajib (to pucker up) and ub-way (to roast) meaning "people whose moccasins are roasted until they pucker up".
Linguistic Group	Algonkian
Former Territory	West bank of Ottawa River to Lake Superior

Piegan

The Piegan were part of the Blackfoot Confederacy, occupying the area around present day Lethbridge, Alberta. There are 600 to 700 Piegan living in Alberta on reserves; others are in Montana.

Linguistic Group	Algonkian
Former Territory	Southern Alberta and Montana
Current Locations	Fort Macleod

Plains Cree

Before European contact the Plains Cree comprised of a few bands located in northern Saskatchewan and Manitoba. They took customs from the Ojibwa and Assiniboine which they suited to themselves including the Sun Dance ceremony from the Assiniboine. They had one military society, which only people who performed brave deeds entered. The annual feast of their dead probably came from the Ojibwa.

The buffalo was their main source of food and they hunted in summer and winter. Tools and weapons were made from the bones and tents and robes from the hide.

They fought with the Blackfoot and Sarcee as well as the older Plains tribes and allied themselves with the Assiniboine. With the acquisition of fire-arms and horses they and other Cree tribes, joined and increased in number drastically. They spread to the Peace River in Alberta, through the Rocky Mountains, (Blackfoot territory) and southwards to the fur trading posts on the Missouri river.

As with other Indian tribes, the 19th century saw the smallpox epidemic have its effects. During this century,

Derivation of Name	From French word "Kristineaux"
Linguistic Group	Algonkian
Former Territory	Northern Saskatchewan and Manitoba
Current Locations	Prairie Provinces

Lord Selkirk, who represented King George III, negotiated with the Chippewa and Cree for the surrender of their land to the government. In return, each of the two groups received 100 pounds of tobacco. The surrender was signed in 1817 by five Indian Chiefs and Lord Selkirk. Their number began to decrease - between 1835 and 1858, as a result of wars and diseases, the population dropped from 4 000 to about 1 000. In 1878, with the almost total disappearance of the buffalo, the government distributed the Cree into reserves in three Prairie Provinces.

Sarcee (Sarsis)

The Sarcee adopted the culture and ways of the Plains Indians and, although they spoke in a different dialect, were influenced by their neighbours the Blackfoot. It is believed that towards the end of the 17th century the Sarcee moved to the Saskatchewan River from the North. In the 19th century they obtained possession of horses and guns and engaged in wars. As a result, they and several tribes united to form a group for their own protection. Attacks continued from the Cree and other tribes and eventually wore down their numbers. Smallpox epidemics in 1836 and 1870 and a scarlet fever epidemic in 1856 also contributed to their decline.

Derivation of Name	From the Blackfoot words sa arsi meaning "not good" or "the bad ones'
Linguistic Group	Athapaskan
Former Territory	Valley of the Athabaska River, south to the North Saskatchewan River, towards the Rocky Mountains
Current Locations	Near Calgary

Slave

The Slaves originally lived around Great Slave Lake and the Slave River, but were forced to move north, down the Mackenzie River, because of the encroachment of the more aggressive Crees in the 18th century. They lived on a diet consisting largely of woodland caribou, moose and fish. Their social organization was loose, generally taking the form of independent bands.

Derivation of Name	Applied to tribe because of a reputedly peaceful nature
Linguistic Group	Athapaskan
Former Territory	Areas of Athabasca Lake, Slave River and western half of Great Slave Lake
Current Locations	Mackenzie Valley

Tagish

Of Tlingit (Koluschan) linguistic stock, the Tagish lived in southeastern Alaska during the 19th century. The name Koluschan refers to the trough-shaped labrets (lip plugs) they wore. They had an aristocracy and acquired slaves from attacks on other groups. A part of Tlingit - the Chilcats, perfected the weaving of blankets in delicate patterns.

Linguistic Group	Tlingit
Former Territory	Southeastern Alaska
Current Locations	Yukon Territory

Tahltan

The Tahltan Indians are of the Athapaskan linguistic group sometimes called the Western Nahanni. Their culture is similar to the Carrier and the Tlingit. They were hunters and fishermen. In the summer they fished for salmon, in winter they hunted moose, bear, caribou and smaller animals. Due to constant travelling, they lived in lean-to's made of bark and when they travelled in winter, the women pulled toboggans made from the legskins of moose. They had no knowledge of snowshoes until the end of the 19th century.

Linguistic Group	Athapaskan
Former Territory	Yukon Territory
Current Locations	Same

Tsimshian

The Tsimshian live on the coast of British Columbia and are divided into three groups: the Tsimshian proper of the lower Skeena river, the Niska of the Nass river, and the Gitksan of the Upper Skeena River.

English and American explorers and traders met the Tsimshian in the latter part of the 18th century. They originally inhabited the area at the headwaters of the Skeena river later taking possession of the Pacific Coast, the Portland and Dean Canals and enslaving the remainder of the Tsetaut.

Derivation of Name	Means "in the entrance to the Skeena"
Linguistic Group	Tsimshian
Former Territory	Area around the headwaters of the Skeena
Current Locations	Area from Douglas Channel to Portland Canal in British Columbia

Yellowknife

The Yellowknife lived in the Northwest Territories, northeast of the Great Bear and Great Slave lakes, and northwest to Inuit territory. They are sometimes referred to as the Redknives or the Copper Indians.

They lived on the Coppermine River where they once oppressed the powerful Chipewyans. However, in the early 18th century the Chipewyans acquired guns from the Hudson's Bay Company and moved the Yellowknife back from the Churchill River.

The Yellowknife warred against their neighbours, the Dogrib and Hare and in 1823 these tribes fought back and decimated the Yellowknife - the remainder took refuge with their protectors - the Chipewyans.

Derivation of Name	Refers to the use of tools made of native copper
Linguistic Group	Athapaskan
Former Territory	Area of the Coppermine River
Current Locations	Around Great Bear and Great Slave Lakes

Appendix 2

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Appendix 3

Adoption Co-ordinators

British Columbia
Adoption Co-ordinator
Ministry of Social Services and Housing
Family and Children's Services
Parliament Buildings
VICTORIA, British Columbia
V8W 3A2

Alberta
Adoption Services
Department of Social Services
and Community Health
Seventh Street Plaza
10030-107th Street
EDMONTON, Alberta
T5J 3E4

Saskatchewan
Program Supervisor
Central Adoption & Post Care Services
Saskatchewan Social Services
2nd Floor
2240 Albert Street
REGINA, Saskatchewan
S4P 3V6

Manitoba
Adoption Co-ordinator
Adoption & Field Services
Department of Community Services
and Corrections
114 Garry Street
WINNIPEG, Manitoba
R3C 1G1

Ontario
Acting Operational Support
Co-ordinator
Operational Support Branch
Ministry of Community and Social
Services
Suite 209
700 Bay Street
TORONTO, Ontario
M7A 1E9

Québec
Secrétariat à l'Adoption
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3700 Berri
MONTREAL, (Québec)
H2L 4G9

New Brunswick
Program Consultant for Adoption
Exchanges
Department of Social Services
P.O. Box 6000
FREDERICTON, New Brunswick
E3B 5H1

Nova Scotia
Co-ordinator, Children-in-Care
Family and Children's Services
Department of Social Services
P.O. Box 696
HALIFAX, Nova Scotia
B3J 2T7

Prince Edward Island
Co-ordinator, Children-in-Care
Department of Social Services
P.O. Box 2000
CHARLOTTETOWN, P.E.I.
C1A 7N8

Newfoundland
Child Adoption Officer
Department of Social Services
3rd Floor, Confederation Building
P.O. Box 4750
ST. JOHN'S, Newfoundland
A1C 5T7

Northwest Territories
Program Officer
Family and Children's Services
Department of Social Services
Government of the N.W.T.
Yellowknife, N.W.T.
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Yukon
Placement & Support Services
Co-ordinator
Department of Health & Human
Resources
P.O. Box 2703
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Y1A 2C6